The

Snow Athite

Robe.

THE PART OF THE PA

TORONTO:

1868.

THE REMEMBER OF THE PROPERTY O



*200

R8 or \$

The

Snow White

Robe.

R. T. T. & R. F.

*300

~~~~

BV 4017 T4

#### CONTENTS.

010

| PAGE                                                           |
|----------------------------------------------------------------|
| The Snow White Robe 3                                          |
| Promises to the Repentant                                      |
| Promises of Pardon through Christ 15                           |
| Promise and Statements concerning faith in Christ              |
| Promises of Answer to Prayer 22                                |
| Promises of Reconciliation and Justification Through Christ 26 |
| Promises of the Holy Spirit                                    |
| Promises of the Afflicted 29                                   |
| Promises of Support in Death                                   |

T

In Or Savio alway and s have amor wards and l wedd a lav so th attire

inter Did the you ende if yo

our I

in taparand

pare

#### THE SNOW WHITE ROBE.

PAGE

... 13

... 15

.. 26

... 28

... 31

ith

In Oriental Countries in the time of our Saviour the nuptials of a King's son were always performed with a degree of pomp and splendour of which we can scarcely have any conception. It was the custom among Eastern Monarchs to have large wardrobes filled with the most costly and beautiful garments, which, when a wedding occurred, were distributed with a lavish hand freely among the guests, so that all might appear clad in festive attire. Now upon these circumstances our Lord Jesus Christ has founded a very interesting parable. (See Matt. 22, 1-15). Did you ever, dear Reader, try to imagine the scene to which it refers. We ask you now to give wings to your fancy and endeavour to do so. Picture to yourself, if you can the brilliant scene. You are in the midst of a lofty and spacious apartment, suppose, superbly illuminated, and furnished with true Oriental splendour. A magnificent banquet is prepared, the tables are adorned with the

an

ba

ril

bl

th

ar

ot

HI

st

W

b.

in

V

g

choicest flowers, glitter with gold and silver, and are richly laden with every delicacy that vast wealth can procure. Soft melodious strains of music thrill through the room. The guests are all assembled, and with their costly robes add to the festivity of the scene. Oh, it is a joyous gathering! and no wonder, for it is the bridal day of a Prince, the son of a King, and now see! the doors open, and blazing with diamonds rich and rare the King himself appears, and every voice is hushed and every heart beats quick as the Monarch sweeps majestically through the room and smiles a cordial welcome on his guests. Arrayed as they are in their beautiful snow white robes, he looks with favour upon them all, upon them all except one, who in dark contrast with the rest of the company is not clothed in preper attire. With astonishment glancing from his eyes the King approaches the bold intruder and puts the question to him—Friend, how comest thou in hither not having on a wedding garment? And he was speechless. Not a single word had he to say,

d and every ocure. thrill are all robes Oh, it onder, ce, the doors s rich s, and heart os maniles a yed as white em all. dark any is With es the r and how on a

oeech-

say,

and so he was thrust from that bright banqueting hall "where all went merrily as a marriage bell," out into the black midnight. Then said the King to the servants, bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

Now there are two or three points well worthy of notice in this beautiful little story, and first, what is meant by the wedding garment mentioned in the parable? The reference undoubtedly is to the imputed righteousness of Jesus, a robe, costly, valuable and pure, as the snow wreath glistening in December's sun; the gift of the King of Kings to poor sinners who, when they throv away their "filthy rags" of self-righteousness and put it on find acceptance in the sight of God. "Whoever shall keep the whole law and yet offend in one point he is guilty of all," and by reason of one sin unpardoned we are, in God's sight, black as "the tents of Kedar," and yet forgiven in Christ we are comely as the curtains of Solomon, and by the wedding garment mentioned in the parable, nothing else is intended but the imputed righteousness of the Lord Jesus Christ, which, like a lovely spotless robe covers all the sinner's guilt, and makes the sin stained soul most beautiful in the sight of God.

But we ask you, dear Reader, to consider the dreadful sentence of the man in the parable who had not on the wedding garment. It is worthy of notice that no mention is made of the disorderly conduct of the man without the robe. He had not apparently been creating an uproar in the hall, or behaving in any way unseemly. He had simply neglected to put on the snow white robe. A very trivial thing some one might suppose, and perhaps the man himself thought so, but the King did not. Why should this man appear on such an occasion different from the rest of the company, when at the King's own cost suitable apparel had been provided for all who would but go and ask for it, and so with an eye flashing fire at the direct insult thus tacitly given, turning to his servants the monarch said, "bind him hand and foot and take dark gna in t tabl the it, t

The stri lead own and

det Bu thi the of is

> to of ro It

m

I in

ded the rely uilt, ost onnan redtice erly He upvay to ery se, so, his nt at ad 90 hly

n-

d

take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." Oh, there are many in the world who are exceedingly respectable people, their names never figure in the annals of the police court, far from it, they "make a fair show in the flesh." They shape their lives according to the strictest maxims of morality. "They lead a life unblameable and just, their own dear virtue their unshaken trust," and the most eagle eyed observer can detect nothing sinful in their conduct. But God, the King of kings sees something—they have neglected to put on the snow white robe of the righteousness of Jesus. Is this a trivial thing? Oh it is a direct insult to the King of Heaven to appear in the rags and tatters and filth of self righteousness, when that pure robe has been provided so freely for all. It is an invaluable robe; we cannot weave one for ourselves for "a garment made up of sundry patches of righteousness is not fit for the court of heaven." It is a *costly* robe; Jesus wove it for us in tears and shame, in agony and blood.

It is a perfect robe like the vesture taken from Christ at his crucifixion, woven throughout and without a seam. righteousness of the Lord Jesus is without a flaw. It is a snow white robe, and when it wraps the sinner round, God sees not a speck, not a stain, not a spot of sin upon the soul. Oh then, dear Reader, how can you escape the wrath of God, though you do nothing but refuse to put it on, neglecting this great salvation? There will be no hope at last for any who are found out of Christ without this snow white robe. There will be no eye to pity no arm to save. Just as the poor man in our Lord's parable was thrust from that superbly illuminated palace out into dismal, doleful darkness, and despair; even so those who are not arrayed in the righteousness of Jesus must forfeit all the brilliant joys of heaven, and will be banished from the bright presence of the King in his beauty, out into the black midnight of eternal woe.

There are some persons in the world who imagine that the Saviour's robe of righteousness, though intended for others, for v them that men men mou whe The its 1 the tend was thou a fa fest the one

" Fall

rig

the

had

taken woven The withe, and d sees of sin eader. God. o put tion? r any t this ve to man from into pair : 1 the 1 the banthe

orld e of ers,

lack

for very many perhaps, is not meant for But do you think, dear Reader, that such a thought could for one moment have occurred to the robeless man mentioned in the parable. Oh no, or his mouth would not have been stopped when that startling enquiry was given. The question indeed would have lost all its pertinancy and all its power, for if the wedding garment had only been intended for a few, of what possible use was the question, Friend, who comest thou in hither not having it on? It was a fact, that the guest at the marriage festival had only to apply to the ruler of the feast, and a suitable robe would at once have been supplied, and so when the question was put, of course the man had no excuse to make. And so it will be

"When the trumpet's thrilling tone, Through the tombs of ages gone, Summons all before the throne."

"Every mouth will then be stopped and all the world become guilty before God," because the white robe of the Saviour's righteousness is offered to every one. None are excluded. It is offered freely without money and without price, and all that is necessary in order to prove that we have been chosen unto everlasting life is just to choose to take the snow white robe and put it on. All are chosen who chose to cover themselves with this lovely stainless robe. Oh! dear Reader, there is a robe for every one, and there is one for you if you will only go and ask for it from the King. Oh! do not delay, "Be wise to-day—'tis madness to defer." Do not say it will be time enough to attend to it in the stillness of the sick chamber or on the bed of death. Yes it may, perhaps,-perhaps it may, but at least it is a very doubtful case, and are you willing to risk eternal joy for the fleeting engagements and pleasures of an hour? Oh! if this be so, then, perhaps, when you are laid suddenly upon your death-bed you may feel that your day of grace is over, that you have trifled it away and this, perhaps, will be your mournful cry:—"It is too late now to seek the Lord. Often have I had bright glimpses of the marriage supper of the La Br sh fee

To

yo en in co co

us to an of

80

у( Ј(

T w Lamb. Often have I been told that the Bridegroom is so sweet, but the door is shut now, I cannot enter in to kiss his feet. My opportunity has passed away. Too late, too late, I cannot enter now."

Oh! dear Reader, do not, we implore you, insult the King of glory, do not endanger your never-dying soul by refusing at once to put on the invaluable, costly, perfect, snow white robe that covers all our guilty stains and renders us "accepted in the Beloved." Oh! come to-day—come this very hour, come now and take it from the gracious, loving hand of Zion's King, and THEN this will be your song of rejoicing:

"Jesus thy blood and righteousness, My beauty are, my glorious dress— Mid flaming world's in these arrayed, With joy shall I lift up my head."

Dear Reader, the Lord has promised to you not only the snow white robe of Jesus, but many blessings rich and free. The Bible is like a beautiful garden filled with fragrant flowers and refreshing fruit.

reely, and that sting snow nosen this ader, there dask elay.

h to sick es it it at

efer."

l are the es of

perupon your

rifled your w to

ight the

We have gathered together in this little book some of the many precious promises, invitations, and calls with which the word of God abounds.

Behold how here are strewn before you these sweet flowers, this rich and glorious fruit.

Oh that you may enjoy them, and that they may be fraught with blessings to you now and evermore.—Amen.



PR

THE

LET WIL

Goi Isa

ver

the Go his

> yc be

na

this cious with

e you rious

that gs to

#### PROMISES TO THE REPENTANT.

"LET THE WICKED FORSAKE HIS WAY, AND THE UNRIGHTEOUS MAN HIS THOUGHTS; AND LET HIM RETURN UNTO THE LORD, AND HE WILL HAVE MERCY UPON HIM; AND TO OUR GOD, FOR HE WILL ABUNDANTLY PARDON."—Isaiah lv. 7.

"Repent ye therefore, and be converted, that your sins may be blotted out."—Acts iii. 19.

"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live."—Ezekiel xviii. 23.

"Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin."—*Ezekiel* xviii. 30.

"If my people which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin."—2 Chron. vii. 14.

PI

ge be sr

th

H

p

ii

S

s.

F

J

"Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts."—Zech. i. 3.

"The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto him."—
2 Chron. xxx. 9.

"I am not come to call the righteous, but sinners to repentance."—Matthew ix. 13.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—*Eph.* v. 14.

Just as I am—without one plea, But that Thy blood was shed for me, And that thou—bid'st me come to Thee, O Lamb of God, I come! ar from

NT.

sin."\_2

he Lord u, saith

as and is face m."\_

teous, tthew

arise thee

e, me!

#### PROMISE OF PARDON THROUGH CHRIST.

"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Is. i. 18.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John i.7.

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." -Isaiah liji. 5.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Timothy i. 15.

"None of his sins that he hath committed shall be mentioned unto him."

— Ezekiel xxxiii.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever because he delighteth in mercy."—Micah vii. 18.

"He will turn again, He will have compassion upon us, He will subdue our iniquities, and Thou wilt cast their sins into the depths of the sea."—Micah vii. 19.

I will forgive their iniquity, and I will remember their sin no more."—

Jeremiah xxxi. 34.

"All manner of sin and blasphemy shall be forgiven unto men."—Matthew xii. 31.

"Who forgiveth all thine iniquities; who healeth all thine diseases."—Pralm ciii. 3.

e hath him."

e, that by the of His anger nercy."

have we our ir sins vii. 19.

y, and ore."—

phemy *latthew* 

nities; *Paalm* 

- "I will cleanse them from all their iniquitywhereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me."—

  Jeremiah xxxiii. 8.
- "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1.
  - "Through this man is preached unto a the forgiveness of sins."—Acts xiii.
- "In whom we have redemption through fis blood, the forgiveness of sins, according to the riches of His grace."—*Eph.* i. 7.
- "Who gave Himself for our sins."—
  Gal. i. 4.
- "He appeared to put away sin by the sacrifice of Himself."—Heb. ix. 26.
- Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

"This is My blood of the New Testament, which is shed for many for the remission of "."—Matthew xxvi. 28.

"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

"Christ was once offered to bear the sins of many."—Heb. ix. 28.

"If any man sin we have an advocate with the Father, Jesus Christ the righ cous."—1 John ii. 1.

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—John ii. 2.

ar

ev

po

ix.

"I write unto you little children, because your sins are forgiven you for His name's sake."—1 John ii. 12.

"He was manifested to take away our sins."—! John iii. 5.

"Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed."

—1 Peter ii. 24.

If all the sins that men have done,
In thought, in will, in word or deed,
Since worlds were made or time began,
Were laid on one poor sinners head,
The stream of Jesus' precious blood
Could wash away the dreadful load.

#### Promises and Statements Concerning Faith in Christ.

Believe on the Lord Jesus Christ, and thou shalt be saved,"—Acts xvi. 31.

"He that believeth on the Son hath everlasting life."—John iii. 36.

"If thou canst believe, all things are possible to him that believeth."—Mark ix. 23.

ins, ous-

ta-

he

the

cate gh

ins; the

> be-His

our

"He that believeth on Him is not condemned."—John iii. 18.

n

a

- "As many as received Him, to them gave he power to become the sons of God, even to them that believe on His name."—John i. 12.
- "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—Romans iv. 5.
- "Christ is the end of the law for righteousness, to every one that believeth."—Romans x. 4.
- "The just shall live by faith."—Hebrews x. 38.
- "By grace are ye saved through faith; and that not of yourselves, it is the gift of God."—Ephesians ii. 8.
- "Come unto me all ye that labour, and are heavy laden, and I will give you rest."—Matthew xi. 28.

"And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."—John vi. 40.

"Verily, verily I say unto you, he that believeth on me hath everlasting life."—

John vi. 47

"To Him gave all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins."—Acts x. 43.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v. 1.

"To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus."—Romans iii. 26.

"The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. iii. 22.

not

them ns of His

beunous-

for be-

·He-

th; gift

our, vou "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 John iv. 15.

8

b

po

sh

sa

sh

he

of

"Whosoever shall confess Me before men, him will I confess also before my Father which is in Heaven."—Matt. x. 32.

Firm as the earth Thy gospel stands,
My Lord, my hope, my trust;
If I am found in Jesus' hands,
My soul can ne'er be lost.

## Promises of Answer to Prayer.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."—Matthew vii. 7.

"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—
Matthew vii. 8.

"If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matthew vii. 11.

before they call I will answer; and while they are yet speaking, I will hear."—
Isaiah lxv. 24.

"They shall call on my name, and I will hear them: I will say, it is my people: and they shall say, the Lord is my God."—Zech. xiii. 9.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."—Isaiah lviii. 9.

"Then shall ye call upon Me and ye shall go and pray unto Me, and I will hearken unto you."—Jeremiah xxix. 12.

"Whosoever shall call upon the name of the Lord shall be saved."-Romans x. 13.

er.

us is

im,

fore my 32.

seek 11 be

> eth; him l."—

"Draw nigh unto God, and he will draw nigh unto you."—James iv. 8.

"He will be very gracious unto thee at the voice of thy cry; when He shall hear it He will answer thee."—Isaiah xxx, 19.

when ye shall search for me with all your heart."—Jeremiah xxix. 13.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—

Matthew vi. 6.

tl

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry."—Psalm xxxiv. 17.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Psalm xxxiv. 17.

"Call upon Me, in the day of trouble; I will deliver thee, and thou shall glorify Me."—Psalm 1.15.

"He shall call upon Me, and I will answer him."—Psalm xci. 15.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

—Matthew xxi. 22.

"I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—

Mark xx. 24.

"The Lord is with you while ye be with Him. If ye seek Him he will be found of you."—Chron. xv. 2.

"The Lord is nigh unto all them that call upon him: to all that call upon Him in truth."—Psalm extv. 18.

"If thou shalt seek the Lord thy God, thou shalt find Him."—Deut. iv. 28.

Restraining prayer we cease to fight;
Prayer makes the Christian's armour bright
And Satan trembles when he sees
The weakest saint upon his knees.

. 19. **M**e,

vill

e at

ear

into thy s in h in

ri. 6. i the unto

Lord f all

ible; orify

# Promises of Reconciliation and Justification Through Christ.

"Being now justified by His blood, we shall be saved from wrath through Him."

—Romans v. 9.

"For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."—Romans v. 10.

"Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."—Eph. ii. 13.

"That He might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. ii. 16.

"Knowing then a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified."—Galations ii. 16.

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Cor. v. 13.

"To wit, that God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses."—2 Cor. v. 19.

Which of all our friends, to save us,
Could or would have shed His blood?
But our Jesus died to have us
Reconcil'd in Him to God:
This was boundless love indeed,
Jesus is a friend in need.

and st.

d, we Iim."

were f His , we v. 10.

omethe

unto ving 16.

fied aith ved fied

### Promises of the Holy Spirit.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."—Luke xi. 13.

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Romans viii. 26.

"Behold I will pour out My spirit unto you, I will make known My words unto you."—Proverbs i. 23.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John xv. 26.

"Oh breathe upon this languid frame, Spirit of heavenly might Baptize me with the vital flame Of purity and light."

## rit.

w how ildren, avenly m that

nfirmishould
Spirit
s with
cred."—

spirit words

om the , which e shall

ame,

#### Promises for the Afflicted.

- "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm xxxiv. 19.
- "I, even I am he that comforteth you."
  —Isa. li. 12.
- "He hath said I will never leave thee nor forsake thee."—Heb. xiii. 5.
- "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold Thee with the right hand of my righteousness —Isa. xli. 10.
- "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."—Isa. xxvi. 3.
- "As one whom his mother comforteth, so will I comfort you."—Isa. lxvi. 13.
- "All things work together for good to them that love God."—Rom. viii. 28.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. viii. 18.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us."—Rom. viii. 35, 37.

"Our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

"Whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth."—Prov. iii. 12.

Trials make the promise sweet,
Trials give new bith to prayer,
Trials bring us to Thy feet.
Lay us low and keep us there.

## Promises of Support in Death.

"He will swallow up death in Victory; and the Lord God will wipe away tears from off all faces!"—Isa. xxv. 8.

"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."—Isa. xliii. 2.

"Though I walk through the valley of the shadow of death I will fear no evil for Thou art with me; Thy rod and Thy staff they comfort me."—Psa. xxiii. 4.

"Oh death where is thy sting? Oh grave where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 55, 56, 57.

Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there.

re-

love

this om-

ress, ness, hese cors, viii.

t for far t of

teth, n he

.. rody

## Promises of Support in Death.

and the first tention will represent to Victory :

eds etemper modem, mais mul // file requests born each thousand they become that water meaning that could employ and most visit of right of teaching and market a safe that within a bornel and teach teach realists with a decrease may realists.

voller and dependent blance i demonification in the southern time of the southern blance in the southern blance in

ACC Comits addressed with the bid of the state of the sta

James and make a delimination of the control of the

Copies for distribution may be obtained at one dollar per hundred, or 80 copies (postage prepaid) for the same amount, by addressing Rev. R. T. Thomas, 173 Church-st., Toronto, or Robert Freeland, Montreal.